

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

PUBLISHED EVERY FRIDAY BY P. SHELDON.....WILLIAM A. DREW, EDITOR.

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GARDINER, ME. FRIDAY, JANUARY 4, 1828.

[NEW SERIES, VOL. 2.—No. 1.

SELECTIONS.

NEW YEAR'S ADDRESS.

(We take the liberty to make the following extract from the New Year's Address of the Rochester Telegraph to its patrons. It is a finished composition.)

How unobscured days, months and years drop down
Upon the face of time—another year
Now takes his farewell of the breathing world;
But ere it vanish, like a fleeting shade,
Only retiring from the gazing eye
Into the nothingness of impalpable
Of all the past, a moment call it back,
And question it—'Thou shapless form—
Thou fleeting portion of what men call time,
Pass on the shadows of retreating years;
And come and say, as thou hast glanc'd o'er earth,
What hast thou seen? The phantom fades—the eye
Hath lost it—but a low and solemn voice
Comes from the darkness on the listening ear;
'Thou questioner; what askest thou of earth?
I've seen the seasons, as they mov'd in still
And beautiful succession over it—
First water stalk'd; and as he pass'd, his breath
Conc'd the rivers; from his cloudy locks
He smok'd the tempest forth. The soil-ey'd Spring
Came forth in loveliness—in smiles
And tears she pass'd while thousand voices, wak'd
At her approach, shouted her onward. Then
Bright, glowing Summer with her quatern pace,
And melancoy Autumn—so they pass'd.
But chief I mark'd the restless race of man—
His hopes, and aims, as various as their fate;
They rise, and strive a moment, and are gone.
Some, warm my eye first met, in the gay morn
Of life and happiness, dropp'd from my view;
And mid the sweetness of their fresh-blown hopes,
Were seen no more. Some, from the bed of pain
And languishment, let go their hold on life
With gladness, and were borne away to rest;
While some with age-brown'd locks, still turning
Back on life, regret upon the long dim track
Of former years, even while they gaz'd sunk down,
And the cold, starless night of death clos'd round
them!

Still more—I've seen 'grim-visag'd' war lead forth
His blood-red legions; and before his look,
Men vanish'd like dead leaves before the blast
Of Autumn. Peace, thou of the shadowy voice,
For thou hast seen enough, an—oh the years
Thou followest in thy light shall tell thee so.
Man's generations, from the birth of Time,
E'en like the waves of mighty Amazon,
Have roll'd, and shall roll on, each urging each
Into the waveless ocean of the dead!
What art thou, Time? Oh—who can comprehend
Thy dim mysterious being? hearing all
Thy lightning speed upon thy silent wing,
Thou art on, sun, moon and stars, thyself
Still motionless—Unchang'd thou changest all
And that same youthful arm, whose force struck
down
The towers of Babylon and Nineveh,
Still undecay'd exalts and puts down empires—
That eye of thine, whose smile w'd com'd the sun
From darkness, shall behold, undim'd his beams
Expire—Thou too, they say, must die. Oh Time—
Thou art a fearful mystery—and yet
Wesport with thee as familiar thing.

[We give this week the letters promised in our last, of the celebrated RAMMOHUN ROY and of Rev. DR. ADAM, a liberal missionary at Calcutta, written to REV. WALTER BALFOUR of Charlestown, Mass. It will be perceived that the writers speak highly of Mr. Balfour's works, and that they, Rammoahun Roy particularly, agree with him in his religious opinions. We rejoice that the cause of truth has such powerful advocates in India.]

[From the Universalist Magazine.]

Charlestown, Dec. 17, 1827.

GENTLEMEN: The following letters were received from RAMMOHUN ROY and DR. ADAM in India, in answer to some questions put to them, which these letters will sufficiently explain. If you think them of use, I will thank you to give them a place in the Magazine. Yours respectfully, W. BALFOUR.

LETTER I.

Dear Sir,—I have the honor to acknowledge the receipt of your letter of the 18th October last and of your three valuable productions, and feel highly gratified by your kind notice of me. I beg you will accept my sincere thanks for the marks of kindness you have shown and for the very acceptable present with which you have honored me.

The views which you have taken in these Essays are in my humble opinion fully consistent with the benevolent spirit and pure doctrines of Christianity, and only those that are victims to early-acquired prejudices, can, I think, reject and oppose them. Should God be acknowledged to be just and merciful, he must be expected to punish those who, in any limited space of time, violate his moral Law with temporary afflictions and pardon them ultimately through his mercy and compassion. This idea is not only justified, but positively confirmed by innumerable instances found in the Old Testament, showing that God visited the guilty with temporary punishments, though their sins were against the eternal God.

Nothing, I think, can be more absurd and more unscriptural than the idea of giving the almighty Deity a powerful rival, the devil, sufficiently strong to oppose him constantly, and producing evils in opposition to his will. Christians have in fact imbibed this false doctrine from the Magians of Persia, differing from them only in the use of language; nevertheless they would feel offended, were you to remind them of this evident fact.

They in reality divide what they call the Godhead in the first instance into two powers: One is supposed to be the source of all evils, the other as the source of good. While they ascribe to the former the power of multiplying himself by numerous incarnations or inferior Agents in carrying on his mischievous plans, they subdivide the latter into three persons under the appellation of the Father, the Son and the Holy

Ghost for the completion of salvation with regard to a few individuals, in defiance of their powerful rival the Devil. May God rescue them from this mental darkness, and lead them to all truth.

I am sorry some engagements of immediate importance have prevented my perusing the whole of your Essays. I hope I shall soon be able to afford myself the satisfaction of going on through them all.

I now refer to your queries and answer them briefly, according to the best of my knowledge; as the Rev. Mr. Adam informs me that he has already made a reply to each of them.

Query 1st. Do the natives of India (probably meaning Hindoos) believe in any evil being similar to that called the Devil and Satan by Christians? Ans. No.

Query 2d. Do the natives of India believe in the endless misery of wicked men? Ans. No. They however believe that there is a place called "Nuruk," where every wicked man is liable to be punished for a certain duration, and whence he descends and assumes a new body in this world, for another trial of his propensities. As to more particular information on these heads, Mr. Adam refers you to Ward's work on the Hindoos. But that work containing a mixture of correct and incorrect notions, will I fear do you little good. As the ship Pagoda is on the point of sailing, I am obliged to defer my answer to your inquiry respecting the origin of Magi to another opportunity, and at present I content myself with my fervent wishes for your health, happiness, and success in your laudable pursuits, and remain with esteem and respect,

Dear Sir,

Your's most faithfully,

RAMMOHUN ROY.

Calcutta, July 1, 1827.

LETTER II.

Dear Sir,—I had the pleasure to receive your letter of the 18th October, by the Pagoda, with the copies of your three publications, for which I beg you will accept my best thanks.

Rammoahun Roy has just sent me your letter to him, containing the two questions to which you refer, and which you request me to unite with him in answering. He is much more competent than I am to give you full and correct information on the points which they embrace, and he will, I hope, do so. I shall therefore be brief.—1st. "Do the natives of India believe in any evil being, similar to that called the Devil and Satan by Christians?" Limiting the question and answer to the Hindoos, I reply, that they do not believe in any such being. The only personage that might be mistaken for the devil of Christians in Hindoo mythology is Zuma, the god of the infernal regions and judge of all, equivalent to Pluto of ancient mythology. The Mahomedans, it is well known, believe in Eblis or Satan. 2d. "Do the natives of India believe in the endless misery of wicked men?" With the same limitation I answer, that they do not.—They believe that the evils they suffer in a present world are the punishment of sins committed in a former birth, and that the sins committed here will be punished in a future birth on earth, or in some one of the many hells with which their system is furnished. Nuruk is the name they give to Hell, but I do not find that endless suffering in any of them is threatened as the punishment of even the most grievous sins.—The punishment threatened frequently extends to millions of years, but never, as far as I have observed, to eternity. In like manner the enjoyment of heaven or Swargu, of which there are also many, are of limited duration. The highest object of attainment presented by the Hindoo Religion, is the re-union of the soul with the Deity, which amounts to a negation of all enjoyment as well as suffering. Mahomedans believe in the eternal punishment of the infidel rejector of Islamism. On both these questions, in as far as Hindoos are concerned, I beg to refer you to Ward's work on the Hindoos, where you will find a great deal of correct information, although in a very crude state.

I am much encouraged by the sympathy you express in our humble endeavors in this quarter of the globe to promote the cause of God, and it will afford me still greater pleasure to learn, that the denomination to which I conclude you belong unite with my Unitarian friends in Boston to promote the objects of a Foreign Mission. I shall be glad to hear that your influence is employed for this purpose, and trusting to hear from you again, I beg you to believe me

Yours with sincere affection.

W. ADAM.

Calcutta, 28th June, 1827.

MR. WALTER BALFOUR.

Winter.—The length of the evenings in winter which renders it necessary to find some sedentary and domestic diversion, may also contribute to render reading a more favorite amusement in winter, than in summer. Books enable the imagination to create a summer in the midst of frost and snow; and with the assistance of

a cheerful fire, whose comfortable warmth supplies the absence of the sun, the winter may be made as pleasant as the season of vernal breeze or solar effulgence.

Speaking of those parts of Scripture, that appear mysterious, J. Q. Adams says: "All this is undoubtedly marvellous and above our comprehension. Much of it is clearly figurative and allegorical; nor is it easy to distinguish what part of it is to be understood in a literal, and what in a symbolical sense; but that which it imports us to understand is plain. The great and essential principles, on which our duties and enjoyments depend, are involved in no obscurity."

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

LETTER, NO. IX.

TO REV. CHARLES S.

Very Dear Friend:—

In my preceding letters to you I devoted, as you will recollect, my attention chiefly to making a statement of my religious faith and to a defence of it against the many misrepresentations and ungenerous abuses which are in circulation among its enemies. I have now no disposition to "carry war into the enemies' camp," for I do not believe that offensive measures are generally consistent with the spirit of the Gospel; but in furtherance of the design I entertained at the time I commenced these letters, I do deem it my privilege and my duty to say something at this time concerning your faith and what I believe to be its natural effect on those who subscribe to it.

You and your kind of people are very much in the habit of declaiming constantly about the demoralizing tendency of Universalism, inventing thousands of silly stories to cast a shade over the characters of those who embrace it, and endeavoring, as far as in you lies, not only to cast us out of the pale of Christian fellowship but to follow us into banishment with a host of prejudices and cruel intentions. The law it is true will not in this country permit you to carry on an open and literal persecution—but there is a persecution which the law cannot recognize, that is worse than that which tortures our bodies and takes our lives, and your people—I mean too many of them—are not slow to inflict it. It consists in branding every one, not only as a heretic but as immoral and licentious, who does not subscribe to your unintelligible and contradictory creed, and in setting the ignorant, the visionary, the superstitious and the malicious upon him, like so many dogs of war, to deprive him of his good name, to make his life as burdensome as possible and to hunt and pursue him almost to death. The racks of spiritual torture which such persons have invented are far more cruel than the gibbet. Take a man's life, and, in one sense, you do him a kindness—you put him beyond your reach and out of the way of your tortures; but enslave his mind or mark him as an outcast in society, and you inflict upon him sufferings which the heart only can describe.

Under such circumstances it becomes the duty of Christian freemen not to wait until their enemy destroys them before they make resistance, but, after being pushed and goaded beyond mortal endurance, to resist while some strength remains for the conflict.

Having heretofore defended my faith from the charges which you in one of your letters, and others through different media have preferred against it, I shall now take the liberty to cast an eye into your system to see whether that is entitled to all the praise of a good influence which you so confidently claim for it. I shall begin with your favorite doctrine of election and reprobation. It will not be my design to inquire whether this doctrine is true, but to ascertain what influence it is calculated to have on the hearts and over the lives of those who fully believe it.

If there is any value or efficacy in any faith it must consist in inspiring the same spirit and temper to its advocates which it ascribes to or recognizes in God, the object of it. Theory and practice, faith and works must have an intimate relation to each other and the latter is the same thing practically which the former is theoretically. Every man, so far as his faith has any influence over him—and it always will have an influence proportionate to the strength in which it is received,—will copy in his heart and life what he believes to be the principles, the dispositions, in short, the character of the God he worships.—This fact being admitted,—and I know it will not, nay, cannot be denied,—it follows that that faith which embraces God as the best, the most benevolent being, is truly and in fact calculated to render those who subscribe to it the best, the most benevolent men. Man is an imitative creature;—God is the great moral standard of the universe. The highest sanction that can be obtained for any course of conduct is to say, God does so, such is his conduct. All the different religions there are in the

world have their origin in so many different ideas men entertain of the character of God. Now it is equally true that in the same proportion that we, by our faith subtract from the goodness of God—or, to speak more correctly, consider him less good than he actually is, in the same proportion do we subtract from the obligations and weaken the motives of goodness in men. He who believes in and imitates a good God, will be a good man, he who believes in and imitates a bad God, or considers him less good than the former does, will be a bad man, or not so good as the other. You will not tell me that this is not strictly and solemnly true and irrefutable.

By the aid of this light let us now examine your creed—I mean that part of it, particularly, which contends for the doctrine of election and reprobation as understood and defended by Calvinists. Now my friend Charles, will you tell me that this part of your faith represents God as the best being? or so good as my religious belief does? Whatever you may say to others, you will never say this to me. What! does that man who represents his Creator's benevolence to be partial, admit him to be so good as he who contends that it is universal? Is he the best being, who, while he has the disposal of all his creatures in his sovereign hand, makes a part of them miserable forever? Away with such an outrage offered to the import of language. No. If it is a bad principle which makes men sinful and wicked, and a good one that makes them holy and happy, he must be the worst who makes all miserable, he only the best who makes all happy, and he is deficient in goodness who makes any miserable and that in proportion to the number he renders so. Your creed fills the throne of the universe with a partial God. Call it by whatever name you will, as Wesley said, it certainly amounts to this. Now I say that your creed is, therefore, calculated to make men less good than they ought to be; for it sets up a standard for human imitation, which, if men would dare to imitate it, would render them criminal. Let men act upon the same principles which you contend God acts upon, and what must be the consequence? Why, like him they would love a few, their chosen friends, and hate and make miserable all the rest. The command "love your enemies," would be very much at variance with what your creed supposes God requires, unless you admit that he requires his creatures to love more than he loves, or in other words, to be better than he is. Let a parent put this article of your creed into practice in his family (and if a theory cannot safely be reduced to practice in our duties to one another it cannot safely be embraced,) and the consequence would be, that he would love one part and hate the other part of his children, laboring to secure the happiness of the former, while he had determined, sternly determined to effect the wretchedness and sufferings of the latter.

I deem it unnecessary to draw these parallels in reference to our other relations to one another and to society.—It must be manifest that the imitation by man of such a God as your creed exhibits can have no salutary influence on the world. I also pass by, now, the effects of another kind which your doctrine is calculated to beget, and which, as every body knows, it does have on those who most heartily embrace it, such as the exclusive, arrogant, censorious and persecuting dispositions and practices which generally mark its progress in every place where it predominates. You and I, my friend, have lived long enough to observe,—though it is not to be expected that you should see the errors of your favorites—how much good faith and general friendship are disturbed by the prevalence of your partial theory. Go where you will, and where you find Calvinism strong, you will find a repulsive temper and a fastidious scorn. You will not find a free, easy, kind and charitable state of public feeling and intercourse where Calvinism has obtained the predominance. You will say this is speaking in strong and bold language. I admit it, but the idea is true, as can be proved by almost every one who has witnessed the influence of the faith in question on the minds of its disciples, and therefore I am conscious of no uncharitableness in stating it. That there are not good men in your society, I by no means say. Fortunately there are many whose hearts are better than their heads, and over whom common sense has more power than their creed. I have now only spoken of its natural tendency, and of its actual effects in many notable instances. In doing this I have used plainness of speech I confess, but such plainness will give no offence to personal friends—certainly not to you.

Yours &c. E.P.

A DRUNKARD REFORMED.

It affords us sincere pleasure to give publicity to such communications as the following. Such fruits of our humble and well-meant labours we prize more highly than all others. We pray for more of them. The following letter came to us by mail a few

days since from a gentleman of good natural and acquired talents, over his proper signature, which, however, we are not at liberty now, as it is not necessary, to give to our readers. It is authentic, and relates facts which can be easily proved. The only thing that excites our smiles in it, is, to see how some people, ignorant of our views, are astonished when they find that we, being Universalists, are not the enemies but the firm and decided friends of moral virtue! We congratulate our correspondent on his reformation, and would say to others who are in the condition which he was formerly in—"go ye, and do likewise."

FOR THE CHRISTIAN INTELLIGENCER.

MR. DREW:—Sometime last Spring a neighbor of mine put into my hands a number of your paper containing some plain and correct remarks against the prevailing vice of intemperance. I had never looked into the Intelligencer before, believing the doctrine you advocate was very erroneous and calculated to have a dangerous influence on Society; but as my friend assured me there was something in that number which might prove serviceable to me, I consented to peruse it, especially as I had some curiosity to see what kind of work a Universalist would make in writing about intemperance or any other vices of the day. I concluded however that you must write in favor of drunkenness, &c. and having been given to confirmed habits of intemperance for nearly fourteen years, I thought I should like to see, tho' conscientiously I could not approve the principle, how, or by what arguments, you would recommend hard drinking—being somewhat willing to find if I could any plausible justification to make for my own degrading practice. But what was my astonishment! Instead of finding you to recommend hard drinking, or saying any thing by way of excusing those who indulge in it, I found the most urgent and powerful reasons I had ever seen against the habit of intemperance. Being disappointed, this fact probably had more than an ordinary influence over my own mind. Remembering what my neighbor said to me, and seeing my case so exactly described, I applied irresistibly all the remarks to myself. What! said I to myself, does intemperance find no advocates among Universalists? Will not even their doctrine afford shelter for that practice? Are they then zealous, earnest and decided in the cause of moral reformation? I felt condemned by those whom I had condemned myself, and resolved, if possible, to quit drinking ardent spirits entirely. I recollect that you said that in nine cases, at least, out of ten a drunkard might reform himself if he had a mind to;—that the hope of reclaiming him ought not to be abandoned by men as long as God, who still permitted him to live, had not abandoned him, and that he must leave off suddenly & entirely, as a man pulls his hand out of the fire not by degrees, and resolve from that time never on any occasion to taste of a drop of intoxicating liquors. In justice to yourself Mr. Drew, I must say your remarks took powerful hold upon my mind; I saw the inevitable ruin to which I was exposed in case I did not reform and I resolved firmly, after I arose from the perusal of your paper, never again to put the poisonous cup to my lips. Your earnest exhortations to drunkards were blessed bountifully to me. From that time to the present I have been a sober man (blessed be God!) and I find that the longer I do without rum the less inclination I have to drink it. I now enjoy better health than I did before and much greater happiness. I am able to transact my own business,—and I find the respect and confidence of society towards me returning.

I have, Sir, felt it my duty to make this statement, partly in justice to you who have, under heaven, been the means of my reformation, and partly that I may bear testimony to the public and particularly to all intemperate persons, that the drunkard by a rigid resolution of amendment may, if he will, become a sober man and enjoy the confidence and esteem of society. And I now exhort all intemperate people, as one arisen from the dead—for I have often been a dead drunkard,—to form a resolution of amendment and abide faithfully by it.

You are at liberty, Mr. Editor, to give this an insertion in your paper if you should think it worthy of publication. As my name, however, would be of no service to the public, you may if you please spare me the mortification of presenting it to the world. The facts are as I have stated them and those alone are what your readers are concerned in.

Very Respectfully,

Yours &c.

N. B. I do not, it is true, yet believe altogether in your doctrine, but admiring your morals and feeling under great obligations to your paper for the service it has done me, you will please enter my name as a subscriber on your list. Enclosed are two dollars for your second volume.

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.

GARDINER, FRIDAY, JAN. 4.

THE NEW YEAR. In expressing to our readers the usual felicitations of the season—in wishing, as we do most sincerely desire, that the year upon which we have now entered may prove a "happy" one to us all,—we would not be forgetful of the means of happiness put into our hands, without a careful attention to which it will not be possible for us, even under the best of outward circumstances, to obtain this object of our mutual wishes. Happiness comes only through the medium of enlightened virtuous principles—principles which, seated in the heart, have a governing influence over the conduct. There is no real enjoyment, there is no peace, to the wicked; but great peace have they that keep the divine law and nothing shall offend them. We wish our patrons "a happy new year," but first of all desire, as the indispensable prerequisite of obtaining it, that they should live virtuously. Thus, through all the storms and sunshine, through the adversity and prosperity which may await them in the course of the year that has just commenced, the testimonies of an approving conscience shall attend them and they shall be prepared to bear with temperance and moderation the good fortunes, and, with becoming resignation, the sorrows and disappointments, of future life.

He lives in vain who lives not to virtue,—who improves not in wisdom, who corrects not his errors and who amends not his life. The addition of another year to the existence of such an one, is a blessing undeserved, and of no real advantage to him to whom it is given,—a blessing which, being abused, may prove a curse to himself and those with whom he associates.

At this time, then, it may not be improper to present the reader with some useful rules, which we recommend to his serious and practical attention.

Let the history of the past teach you wisdom for the future. Inquire, by what course of conduct, or in what actions of your life, have you found the greatest real happiness? and resolve, rationally and manfully resolve, to pursue that course with renewed diligence and more devoted faithfulness.

Discharge your duties to God, by adding as much as possible to the sum of human happiness. He stands in no need of, nor can he be benefited by, the services of his creatures, and requires them only as they are ordained by him as the means of promoting the well-being of our brethren of the human race. "Inasmuch, said our blessed Saviour, as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Remembering that "honesty is the best policy," let all your dealings with your fellow men be characterized by benevolence and squared by the best principles of justice.

Commence this year by resolving, "as far in you lieth to live peaceably with all men." To forgive is generally better than to resent injuries; as the latter course is but adding fuel to the fire and protracting difficulties that may result in settled and perpetual enmity.

"Render to all their dues." "The laborer is worthy of his hire." Settle all your accounts, and, if possible, make it a practice of paying all your debts, at least as often as once a year. "Short settlements make long friends." Be as indulgent as you possibly can towards your honest but unfortunate debtors.

Are there any deserving poor persons in your neighborhood? Minister to them a portion of your bounties. "He that giveth to the poor lendeth to the Lord; that which he hath given will He repay him again." "Do unto others as you would that others should do unto you;"—to which we may add, that as you now do unto others, so may you expect that, under a reverse of your own circumstances, others will do unto you.

Be slow to believe, and still slower to report, any thing against the good name of another.

Go to meeting on Sundays and practice through the rest of the week upon the good you hear there. The command, "six days thou shalt labor and do all thy work," is as binding as the other,—"The seventh is the Sabbath in which thou shalt do no work." All religious services and exercises which do not make men better citizens, neighbors and friends, are emphatically good for nothing.

Let not a difference in religious or political sentiments render you intolerant or unsocial. Be not bigotted against bigotry, nor illiberal against illiberality.

Defend the government of your country and respect her laws. Elevate none but men of virtue and principle, to office over you.—Your liberties cannot be safe in the hands of immoral and unprincipled men.

Have you minor children? Send them to school if you have a good one, otherwise instruct them yourselves, or obtain some other one to instruct them at home. There are some quack pedagogues in the country, and some schools where your children will contract

more bad habits from their vicious mates, than they will obtain of useful instruction from their tutor.

Take a newspaper,—one that is not conducted by an unprincipled mad-cap in politics, nor by a sectarian bigot in religion.—There is no estimating the advantage of a well conducted periodical to a family. It is at least worth five times the ordinary cost of it. The difference between a family that takes a good paper and one that takes none, is always perceptible; and that difference so far as intelligence and moral elevation are concerned, will generally follow children through life.

In your domestic arrangements "have a place for every thing and keep every thing in its place." Adopt some well digested system in your business, and endeavor as far as is possible, to adhere to it. Keep peace and harmony at home. Live on terms of friendly intercourse with your neighbors, and encourage all wholesome regulations in society. Drink no spirituous liquors except what are prescribed by the physician: small and innocent beginnings frequently result in great and fatal ends.

But above all, cultivate an acquaintance with the character of God, be grateful to him for mercies received and rely with confidence upon his goodness to guide, to direct and to save you.

These are some of the rules—others will readily suggest themselves to the reader—to which if he will faithfully endeavor to conform, we will insure him as happy a new year as is consistent with the present imperfect and mutable state of things.

UNIVERSALIST TRACTS. We have received a few numbers of a series of Tracts published by Rev. S. C. Loveland, by order of the N. H. Association of Universalists. This number contains two able and well written articles, one on the use of the words, eternal, everlasting, forever, &c.; and the other on the universality and immutability of the promises of God. It gives us pleasure to find our brethren in N. Hampshire and Vermont employing means to counteract the injurious tendency of those millions of limitation tracts which have been distributed into every section of the country.

In Maine, something to this effect has been done by our Association. Within the last two years about thirty-six thousand of Visitation have been put in circulation, and from what we can learn, they have been the means of doing great good. We ardently hope our friends in N. Hampshire and Vermont, will liberally patronize the publication of their Tracts, written as they are by one of our best writers, and that thousands and thousands of them may find their way into every part of the country, correcting error and conveying the words of peace and truth.—They cost but 37 1-2 cents per dozen, 50 cts. for twenty-five, and \$1 50 per hundred copies. We should like to see them purchased and put in circulation liberally in Maine.

What objection has our friend Canfield, of the Religious Inquirer, to answering the question we proposed him three weeks ago? He said that his paper was the "least expensive by about half," of any other universalist paper in the U. S. The Inquirer is printed on a half of a royal sheet considerably smaller than half of this sheet, (of course the cost of the paper is not half so much as ours) and contains of printed matter, about 22,000 emms. Ours is printed on the whole of a super-royal sheet, more than twice as large as his, and contains in all, (correcting a former error in our calculations,) more than 60,000 emms—nearly three times as much printed matter as is in that paper. The price of the Inquirer is \$1 50 in advance, otherwise \$2. The price of the Intelligencer is \$2 in advance, otherwise \$2 50. We repeat the question, How is the Inquirer "the cheapest by about half," of any other universalist paper? Or how is 22,000 for \$1 50 as cheap as 60,000 is for \$2?

ENCOURAGING. In order to show what may be done—and that too without much if any exertion—we take occasion to say that from a town in this state where the last volume of the Intelligencer received a greater patronage according to its population, than in any other town (excepting Gardiner,) we received a day or two since eleven additional good subscribers, without a single request for a discontinuance on the last year's list. If every town would encourage us as much as that does, we should soon have a very large and satisfactory list of patrons.

TO CORRESPONDENTS.

"*Erasmus*" No. 7, is necessarily withheld until next week.

We have not forgotten the promise of our greatly valued friend, T. G. F. We expect to have the pleasure of inserting some of his communications soon.

Our correspondents, who contributed to add so much to the value of our last volume, are earnestly invited to continue in well doing, and respectfully thanked for the communications they have done us the honor to send us.

Not having received a New Year's Address, with which we were well enough pleased to present it to our readers, we must appropriate to our use the very chaste one on our first page taken from the Rochester Telegraph.

RELIGIOUS INTELLIGENCE.

The following extract from a letter recently received from a brother in the ministry, at present laboring in York county, (Me.) we take the liberty to present our readers, not doubting they will be pleased to learn the prospects in favor of the cause of truth in that ancient section of this state.

Saco, Dec. 24, 1827.

DEAR SIR AND BROTHER:—I am now preaching in Saco for a month, where we have full meetings, and the prospect of success is very flattering. Last evening we held our service in the new Unitarian meeting-house in this place, the use of which was politely granted us by a vote of that society. The house was crowded. I do think, by the liberal feelings and sentiments manifested in this place, that, by a just and full disclosure of the doctrine of the "restitution of all things," a respectable society of our order might be established in this flourishing village.

I also attended a meeting last week at Kennebunk, and another at Kennebunkport, where we had large congregations, and, if I can judge by the information which I obtained, the "word was gladly received." I shall visit both of those places again this week. Finally, I am persuaded that in this vicinity as well as in most others, the doctrine of God's universal goodness only need to be properly declared and made known, to secure the general belief of the candid, enlightened and pious.

Affectionately yours,

J. W.

DECLINE OF ORTHODOXY. In order that our readers may learn from the proper authorities the real state of the orthodox Congregational cause in this intelligent and populous county, we are disposed to present them with the following extracts from the Report of the Kennebec Conference of Congregational Churches, which has just issued from the press. We have not room now to make many remarks upon the humiliating facts therein stated; the reader as he goes along will make his own comments and draw his own inferences. He will at least see what means are employed to build up that cause—how little those means are blessed, and with what assurance—not to say impotence—every thing that does not conform to their views and directions is unceremoniously set down as "heresy," "abounding error," &c. We will only remark here, in relation to one or two particulars, that if our neighbors opposite us, in Pittston—particularly the "many young persons," spoken of in such degrading terms by Mr. Harris—can any longer lend their countenance and support to men who will publicly impeach their "motives" and charge them with "negligence of duty," &c. they must be made of more tame materials than we believe them to consist of. As for Mr. Lovejoy's Jeremiad on the increase of Universalism in Albion, we will only say, that if we are not greatly misinformed, he may, in a great measure, impute to his own intolerant conduct the spread of that doctrine which he opposes more by invective than argument. The truth is—it may no longer be concealed—orthodoxy, falsely so called, is going down, and its decline is in proportion to the increase of light and to the exercise of free inquiry among the people. It will not be long before it will be known only as a thing that has been, and future generations will wonder only that it existed so long.

Respecting his mission Mr. Harris writes:—"During the term of my mission I have travelled about 120 miles, and distributed gratuitously near two thousand pages of tracts!"

"I had cherished the hope of being able to report to you some pleasing evidences of success from this mission, but in this I am disappointed."

"The Church in Windsor, feeble and low as is its best estate, is scattered and divided. Increasing difficulties, arising from neglect of discipline, together with conflicting sentiments on some religious tenets, have tended to discourage them from attendance on important duties; so that it is almost impossible to maintain any thing like regularity in assembling for conference and prayer."

"The church in Pittston, though not so feeble as the other, is in a very discouraging state of coldness and negligence in duty.—Some difficulties exist which there is a prospect of settling ere long. There is also here a diversity of sentiment on some doctrinal and practical points, which operates as a check in the way of duty to the members. They have been as constantly supplied with the ministrations of the gospel, as might be expected from their circumstances; yet no salutary effects appear, and consequently there is reason to fear, that the effect is of a very opposite nature. There are many young persons connected with this society, perhaps more than usual in proportion to its size, and their attendance on the public means of grace is constant, but their motives are dubious."

"I have been much pained to observe, how great a defect exists generally through the region, where I have been laboring for the committee."

Mr. Harris "succeeded in forming a Female Tract Society in Pittston, Auxiliary to the American Tract Society's Branch at Port-

land." About \$10 were procured to purchase tracts as a commencement of their operations. He also mentions that he "had enlisted some of the most active young ladies in the formation of a sewing society, to aid the benevolent and religious objects of the day," which he expected would soon go into operation.

The following statements are made by Mr. Lovejoy:—"Encouraged by the Committee in the expectation, that the Committee would do something for Albion and vicinity, I commenced my labors in November, 1826, and since that time have supplied in Albion once a month. In consequence of having resided in this place from the early part of life, and of some other circumstances which might be mentioned, I have supposed in years past that I might be more successful in other places, and have seldom preached here. But I was convinced by the leadings of Divine Providence the last Fall, that it was my duty to preach more frequently in Albion. Unusual effort has recently been made to promote in the town the prevalence of Universalism. Against this sentiment the church have felt, that they must bear their decided testimony! Hitherto they have sustained the trial of their faith with a good degree of firmness, and I cannot but hope that they will persevere in the way of well doing. Several occurrences in Divine Providence, in connection with the present situation of this church, are worthy of notice. As soon as the church had determined to take a decided stand against abounding error, it pleased God to appear by several special tokens of mercy. In the family of one of the church one hopeful conversion has taken place, and several others are very seriously impressed.—One woman, who promises to be a very steadfast and useful member, but who has long been in doubt as to the way, in which she should make profession of religion, came forward at this very critical period, and declared that she could keep back no longer, &c. From this statement it will be perceived by the Conference, that the Church was never in greater need of assistance, and all things considered, never, perhaps, so much needed preaching, as at present. This was the unanimous opinion of the members, as it was expressed at a very full church meeting a few days since. The state of things is such, at the present time, that it was not thought proper to ask a contribution from the people generally—but the members of the church have contributed for the use of the Conference eight dollars sixty-five cents. I have supplied this church one half the time for almost a year past, and am to receive forty dollars in Knox and Freedom, (where some of the members reside) and have the promise of about \$30 at Albion."

"It will doubtless be matter of surprise, that, in a region so populous, fertile and prosperous, as the county of Kennebec, no more should be done by the churches to build up the waste places of Zion. To present this subject in its true light, however, it seems needful to advert to some facts. Of the fifteen churches, comprising less than 1000 members, connected with this body, six only have Pastors. Of these six, four are so small and feeble, that their Pastors are absent from one fourth to one half of the time. Most of them would be absent more, were it not for the aid derived from Missionary Societies. Only two of our churches then, at present, are supplied. Only three have ever been thus favored. These are distressing facts."

Shall your Committee spread before you the case of one church [Unity] connected with this body. It was organized more than twenty years ago. Their whole number at present is eight, three males and five females; one of the males has removed far distant from them. It is now a long season, since they were constrained by their circumstances to discontinue their meetings. The few who remain are separated at a distance from each other. They have no meetings as a church. Instead of speaking often one to another, they do not meet for conference or prayer. In that whole town no good shepherd steadily finds the sheep and lambs of Christ."

Brethren, what shall we do for this little sister? They are in no small danger of being poisoned, fatally poisoned by the prevailing heresies."

The Church in Windsor says:—"We feel, that unless there is speedily some change for the better, we must sink into dissolution."

Upon the whole, brethren, say the committee, we have abundant reason to humble ourselves and mourn. During the past year nothing like a revival of religion has been witnessed in any of our churches. The number of pastors and private members, instead of being increased, has been diminished."

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

BR. DREW.—If you will insert the following Communication you will very much oblige your sincere friend. P.

Brethren:—You will pardon me for inviting your attention renewedly to the interest of our common cause, in this land of freedom and independence. The blessings of liberty we inherit are too dear to be sacrificed at the shrine of sectarian domination. To purchase this rich inheritance has cost the blood of many a virtuous heart, suffused the cheek of innocence with tears, and has wrung with anguish the bosom of many a widow and orphan. We stand as it were on the sleeping ashes of our Fathers, who fought, bled and died in freedom's cause; and from this Academe a warning voice is heard, "children think of us, and learn from our history the value of your 'equal rights'; then lay your right hand upon the constitution of your country, your left upon your breast, and invoke the Powers above, that the one may be permanent in duration, and the other pure in principle and impartial in action. Let the feelings of patriotism that once inspired our bosoms in the cause of liberty, dwell rooted in your hearts, and let the eagle eye of penetration never be found slumbering in the hour of danger. Watch the movement of internal as well as external enemies, and having been true to your trust, transmit

the same, sacred and inviolable to your sons."

The attempt has been already made by sectarian intolerance, to overturn liberty of conscience, and prostrate to the dust, the best gifts of heaven. Perhaps you may think strange that such an attempt should be made by men in this enlightened day. But one moment's reflection will strip the subject of every thing marvelous. The attempt was not made by men belonging to the 19th century; but by those belonging to the 15th. Judging others to be involved in the same darkness with themselves, and possessing feelings congenial with their own; in view of this mistaken idea, they have issued out one "circular" as an attempt to secure to the sacerdotal character its original imposing costume, but have failed. Had they kept pace with the increasing light of civilization, the icy bands of their creed would long since have yielded to the warm and genial sun of benevolence and love; and the ambitious flame that was kindled in 1500, would not have been fanned in this day of light and liberty. As they lay their plots in secrecy, it rendered difficult for the most prying eye to see what plan may next be laid. Let us therefore fortify our strong holds by the dissemination of divine truth, and by the salutary lessons of impartial benevolence. Let us labor to show the sons of Columbia that they are "free born and equal," not only to an inheritance of liberty and independence purchased by the blood of their fathers, but to an inheritance incorruptible, undefiled, and that fadeeth not away, brought to light thro' the mediation of the Messiah, and sealed by his own blood.

How is this to be done? It is the general idea that it is to be brought about by preachers of liberal christianity. Grant it. Why then do you not seek out the destitute, and send them a preacher? Do you answer that there are none to be obtained? Yes, brethren, there are thousands standing ready waiting for you to send them word where they may find employ. You may hire them on trial for six months, or a year; and if they do not answer your expectations dismiss them. Do you inquire what wages they ask? Only two dollars per year! How often do they preach? Every week, as all faithful ministers do.

Brethren, do any of you wish to have a few of them sent? If so, please to find a place of employ, and forward the person's name on whom you wish them to call, to Mr. Drew of Augusta or at the printing office in Gardiner. You need not fear a disappointment. I have made several applications without one failure, and have seen them all peaceably settled, where they as yet continue to preach to general satisfaction.

Do you wish the darkness to flee away, and the storms of partiality quickly to subside? Then exert yourselves to obtain subscribers. Let not our cause in Maine slumber, while sectarians are alive to the contest in every part of the union, not only spreading their revolting tenets, but secretly trying to effect the establishment of an ecclesiastical tyranny. As Maine is the north State of the Union, may she not only be the patriot's and mariner's polar star in our political constellation, but also shed the radiance of divine truth on her sister stars.

The CHRISTIAN INTELLIGENCER ranks high in the scale of periodical works, and deserves a liberal patronage. If the ministering brethren will not use their influence to extend its circulation, who will? Do you not recollect that by a unanimous vote it was placed under your protection at our last Association? What did that vote mean? It has no meaning only as you try to increase its list of subscribers. In no other sense can it be under your protection; and in no other way can you give it a stronger mark of your approbation. If the ministering brethren will return their names to the Editor, I am willing to take my equal part of the number that is lacking to make up 3000 and obtain them even if it require a journey of 50 or 60 miles.—If we are laboring in the cause of Christ with a zeal surmounting the narrow limits of our own pecuniary interest, here is an opportunity to prove it, by doing good not hoping again to receive.

PHILORHOMETS.

FOR THE CHRISTIAN INTELLIGENCER.

SHORT SERMONS. NO. 14.

This is a faithful saying; and these things I will that thou affirm constantly; that they which have believed in God might be careful to do good works. These things are good and profitable unto men.

It has been common to suppose, that the "things" which Paul would have the teachers of the Gospel to "affirm constantly," was "to maintain good works." And hence many have imagined that to constantly preach up good works, and let doctrinal points alone, was the duty of a christian minister. But men must have motives for action, or they will not act; and we commonly find that those preachers who are always dwelling upon what men ought to do, without also presenting those motives for action which the gospel holds out as inducements, or presents as excitements, are very unprofitable preachers. There are but few men who are ignorant of that which they ought to do—and all we want to insure a maintenance of good works, is to get them to put their knowledge into practice; by presenting proper motives and excitements to their minds, to prompt them to act.

That to maintain good works was not "these things" which the apostle would have the teachers of the gospel "affirm

 BLANKS—for sale at this office.

POETRY.

A DREAM.

I dream'd I stood in heaven; and saw that world
Of spirits lighted from the cloudless throne
Of the Most High. I saw the blissful throngs
Extending deep into eternity;
And on them all a living glory mov'd,
Mild as the dawn, that lights the orient skies,
When summer sleeps on earth. They wore a look
Of bliss ineffable, but all serene;
And in the midst of the vast hosts, I saw
Fathers and mothers, in eternal life,
Their sons and daughters meet; and number o'er
Their little train of household loves, arrived
From earth's cold clime, and death's deep dismal
shore.

There, long-lost friends each other saw and knew;
But shed no tears in their triumphant joy.
And there were such as had been foes; but they
Had left their passions far from this high world,
The Holy of Holies of the Universe.

The Saviour stood amid th' eternal throne,
Overlooking heav'n; while far behind him rose,
Hills of pure light, on chrysal mountains borne,
Like skies of airy form and sunshine hue.
'Twas he, whom John from desert Paltos saw,
Cloth'd in a robe, that swept along the throne;
And his tall head seem'd like the new fall'n snow;
I heard his voice, the sound of many waters;
And saw his eyes look through eternity.
I heard an anthem swell from depths of heav'n,
And roll from host to host; the first loud song
Of ALL CREATION, giving praise and glory
To Him who had redeem'd them. And I mark'd
Almighty triumph, beaming from the eyes
Of him on Calvary, as he saw his work
Of thousand years of toil and intercession
Accomplish'd, and an erasing word restor'd;
He saw the travail of his soul attain'd;
Death was no more such a had been foe; but they
Was slumbering in eternal nothingness.
Sin had been finish'd; and immortal bliss
Had dried the tears of every soul that wept,
In the wide universe. No sigh was breath'd,
No woe was felt; and all was boundless joy.
There came a voice like thunders from the ocean,
The Son of God's! proclaiming: "It is done!
The work is finish'd! Heaven is all in all!"
I saw him turning to the hills of light,
That shone in uncreated beams! They were
The Father's throne, but all had vanish'd—
The vision left my eyes as I awoke.

MISCELLANEOUS.

JEFFERSON AND ADAMS' LETTERS.

As the following interesting Letters written, by the late Presidents, Jefferson and Adams to each other four years before their death, have never appeared in this paper, we have concluded, partly for the sake of preserving them and partly with a wish to present them to such of our readers as may not have seen, or having seen, may have forgotten them, to give them a place in our columns.

It may not perhaps be improper for us here to remark that we have in our possession an original unpublished Letter of Mr. Jefferson taking a friendly notice of a pamphlet published a few years since entitled "Trial: or, Calvin & Hopkins, versus the Bible and Common Sense." We are not however, at present, at liberty to publish it; and besides, by so doing we might give offence to our Calvinistic neighbors, of whose religious creed the writer speaks in very strong terms of reprobation.

From Mr. Jefferson to Mr. Adams.

MONTICELLO, June 1, 1822.

It is very long, my dear sir, since I have written to you. My dislocated wrist is now become so stiff that I write slowly and with pain; and, therefore, write as little as I can. Yet it is due to mutual friendship, to ask once in a while how we do? The papers tell us that Gen. Starke is off at the age of ninety-three. ***** still lives, at about the same age, cheerful, slender as a grasshopper, and so much without memory that he scarcely recognises the members of his household. An intimate friend of his called on him not long since. It was difficult to make him recollect who he was, and after one hour, he told him the same story four times over. Is this life?—with lab'ring step

To tread our former footsteps? pace the round
Eternal? to beat and beat
The beaten track—to see what we have seen—
To taste the faded—o'er our palates to decant.
Another vintage?

It is, at most, but the life of a cabbage, surely not worth a wish. When all our faculties have left, or are leaving us one by one, sight, hearing, memory, every avenue of pleasing sensation is closed, and atrophy, debility, and mail-aise left in their places, when the friends of our youth are all gone, and a generation is risen around us whom we know not, is death an evil?

When one by one our ties are torn,
And friend from friend are snatch'd forlorn;
When man is left alone to mourn,
Oh, then, how sweet it is to die!

When trembling limbs refuse their weight,
And films slow gathering dim the sight;
When clouds obscure the mental light,
'Tis nature's kindest boon to die!

I really think so. I have ever dreaded a dotting old age; and my health has been generally so good, and is now so good, that I dread it still. The rapid decline of my strength during the last winter has made me hope sometimes that I see land. During summer, I enjoy its temperature, but I shudder at the approach of winter, and wish I could sleep through it with the dormouse, and only wake with him in the spring, if ever.—They say that Starke could walk about his room. I am told you walk well and firmly. I can only reach my garden, and that with sensible fatigue. I ride, however, daily; but reading is my delight. I should never wish to put pen to paper; and the more because of the treacherous practice some people have of publishing one's letters without leave. Lord Mansfield declared it a breach of trust, and punishable at law. I think it should be a penitentiary felony; yet you will have seen that they have drawn me out into the arena of the newspapers. Although I know it is too late for me to buckle on the armour of youth, yet my indignation would not permit me passively to receive the kick of an ass.

To turn to the news of the day, it seems that the cannibals of Europe are going to eating one another again. A war between Russia and Turkey is like the battle of the kite and snake; whichever destroys the other, leaves a destroyer the less for the world. This pugnacious humour of mankind seems to be the law of his nature, one of the obstacles to too great multiplication provided in the mechanism of the Universe. The cocks of the hen-yard kill one another; bears, bulls, rams, do the same, and the horse, in his wild state, kills all the young males, until worn down with age and war, some vigorous youth kills him. ***** I hope we shall prove how much happier for man the Quaker policy is, and that the life of the feeder is better than that of the fighter; and it is some consolation that the desolation by these maniacs of one part of the earth, is the means of improving it in other parts. Let the latter be our office; and let us milk the cow, while the Russian holds her by the horns, and the Turk by the tail.—God bless you and give you health, strength, good spirits, and as much of life as you think worth having.

THOS. JEFFERSON.

Mr. Adams' Reply.

MONTICELLO, June 11, 1822.

Dear Sir:—Half an hour ago I received, and this moment have heard read for the third or fourth time, the best letter that ever was written by an Octogenarian, dated June 1st.

I have not sprained my wrist; but both my arms and hands are so overstrained that I cannot write a line.—Poor Starke remembered nothing and could talk of nothing but the battle of Bennington. ***** is not quite so reduced.—I cannot mount my horse, but I can walk three miles over a rugged rocky mountain, and have done it within a month; yet I feel when sitting in my chair as if I could not rise out of it; and when risen, as if I could not walk across the room: my sight is very dim, hearing pretty good, memory poor enough.

I answer your question—is death an evil?—It is not an evil. It is a blessing to the individual, and to the world; yet we ought not to wish for it till life becomes insupportable. We must wait the pleasure and convenience of the Great Teacher. Winter is as terrible to me as to you. I am almost reduced in it to the life of a bear or a torpid swallow. I cannot read, but my delight is to hear others read; and I tax all my friends most unmercifully and tyrannically against their consent.

The ass has kicked in vain; all men say the dull animal has missed the mark.

This globe is a theatre of war; its inhabitants are all heroes. The little eels in vinegar, and the animalcules in pepper-water, I believe are quarrelsome. The bees are as warlike as the Romans, Russians, Britons, or Frenchmen. Ants, caterpillars, and cankerworms, are the only tribes among whom I have not seen battles; and heaven itself if we believe Hindoos, Jews, Christians, and Mahometans, has not always been at peace. We need not trouble ourselves about these things, nor fret ourselves because of evil-doers; but safely trust the Ruler with his skies. Nor need we dread the approach of dotage; let it come, if it must. ***** it seems, still delights in his four stories; and Starke remembered to the last his Bennington, and exulted in his glory: the worst of the evil is, that our friends will suffer more by our imbecility than we ourselves.

In wishing for your health and happiness, I am very selfish; for I hope for more letters;—this is worth more than five hundred dollars to me, for it has already given me, and it will continue to give me more pleasure than a thousand. Mr. Jay, who is about your age, I am told experiences more decay than you do.

I am, your old friend,

JOHN ADAMS.

President JEFFERSON.

It seems proper here to remind the reader of the very remarkable fact, that both of these venerable patriots, who spoke with so much composure in view of death, expired on the same day, and that day the anniversary of our national independence, and that anniversary the fiftieth—the Jubilee of American Freedom.

THE PALACE OF ALI PASHA.

The secretary carried us through several chambers, decorated with much cost and barbarous splendour. The wainscot of one of the principal saloons is inlaid with mother-of-pearl, ebony, coral and ivory; but the workmanship seems harsh and ungraceful. The ceiling is plastered with massive gilding, the effect of which is rather cumbersome than ornamental; "not graced with elegance, but daubed with cost." Pillars, of a composition to resemble the richest marble, support the compartment, and the cornice is colored with some imperfect efforts at arabesque painting. There is, however, one article extremely elegant and well finished—a low sofa, carried round three-fourths of the room, covered with dark velvet, tastefully embroidered, and hung with gold fringe. The general arrangement of the rooms is certainly grand and imposing, though occasionally deformed by much bad taste. I should not omit to mention, that our conductor desired us to notice two very handsome carpets, which he gave us to understand were of British manufacture. In

the apartment where Ali sleeps, the walls are hung with sabres and fire arms of different descriptions: all of which are ornamented with precious stones. One of the scimitars is profusely adorned with diamonds and rubies, and a particular musket has a cartouche-box, studded with brilliants of surpassing splendor, the central stone being nearly the size of a die. A fowling-piece, sent to the pasha by Bonaparte, is also enriched with the gems, though this last article is considered to derive its value from the circumstance of having been once the property of the imperial warrior, by whom it was presented. The chamber opens into a long and spacious gallery; at one extremity we observed a singularly awkward piece of furniture, resembling a large old fashioned arm chair. So useless an article in a Turkish palace, induced me to inquire the purpose to which it was applied; and I was informed that, on certain festivals, the pasha gives an entertainment for the diversion of the children of the principal families in the capital, who, on such occasions, assemble in the gallery. Ali himself always attends, to encourage and assist their gaiety; and, while reclining on this cumbersome seat, distributes to them, as they are successively presented to him, baskets of sweetmeats, and such other tokens of regard as are suited to their respective ages and condition.—Narrative of an excursion from Corfu to Smyrna.

LIST OF AGENTS

FOR THE INTELLIGENCER & CHRONICLE.
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Asa Doty.

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S. W. Wheeler.

GEORGIA.

Benjamin Dean.

THE Copartnership heretofore existing under the firm of Gilpatrick & Hunter, is this day by mutual consent dissolved. All persons having demands against the firm are hereby notified to call on Thomas Gilpatrick Jr. who is duly authorized to settle the same; and all indebted to the firm to make immediate payment.

THOMAS GILPATRICK,
JOHN P. HUNTER.

Gardiner, Dec. 21, 1827.

BRICKS WANTED.—Proposals will be received until the 15th day of February next for the delivery at Fort Adams, Newport Harbour, R. I. of 750,000 common bricks.

These bricks must be cast in moulds of such size as to average, when thoroughly burned, 8 inches by 4 inches by 2 1/2 inches.

They must be of the best quality of Mercantile Bricks. The proportion of salmon or pale bricks must not exceed one eighth of the whole; and no soft or very pale bricks will be received. The proportion of such bricks must not exceed 1-8 of the whole; and none of these that are much warped will be received. The proportion of broken bricks must not exceed two per cent.

At least 50,000 to be delivered by the 15th of May 1828, and the remainder in the course of the summer and autumn of the same year, at such periods as may best suit the convenience of the contractor—provided that there is always on hand the supply requisite for the progress of the work.

Before forming the contract, a fair sample will be required to be deposited in the Engineer's office at Fort Adams, which, should it prove satisfactory, will govern in the inspection of the several deliveries.

Payments will be made, if required, on each cargo as delivered and received. All communications touching this subject to be directed to Lt. Col. Joseph G. Totten, U. S. Eng. Newport, R. I.

Fort Adams, Dec. 10, 1827.

PROPOSALS

FOR PUBLISHING, AT PLYMOUTH, BY SUBSCRIPTION, A SEMI-MONTHLY PAPER, ENTITLED THE SPIRIT OF THE PILGRIMS TO BE EDITED BY FREDERICK C. SWAIN.

In presenting to the public Proposals for this work, we have only to say that our design is to defend the doctrine of God's sovereignty and impartial grace by fair, candid, logical and scriptural arguments. To correct the abuses, and expose the wickedness of designing men, in their attempts to enslave the minds of the young and rising generation, by the dark and gloomy errors of popular theology, which uniformly produce those miserable forebodings, which nought but death can remove.

In this paper we shall maintain the pure principles of our holy religion; the infinite love of God; the universality of Christ's sacrifice; and through him the final purity and beatification of the world. We shall direct the minds of our brethren to the Son of God as an all sufficient Saviour, invite them to anticipate with us, the final completion of his kingdom; the end of sin and the abolishment of death. The columns of this paper will not bear to its patrons, the awful tidings of infinite wrath, and endless despair. But "peace from God, through our Lord Jesus Christ." The honest inquirer after truth, will be presented with the promises of God, as found in the book of divine inspiration. The candid disputant with patient and fair investigation. The wavering will be pointed to him who has said "my word abideth forever." The infuriated bigot will be met with the "sword of the spirit which is the word of God." And the world at large will be enlightened by the clear and powerful arguments of truth. With these weapons we will meet the prejudices of the age, and faithfully defend the doctrine of universal salvation.

The columns of this paper will be open to those whose misfortune it is to differ from us in opinion. But the editor, will reserve to himself the privilege, of rejecting all communications, that are not written in the mild and peaceful spirit of the gospel, or that are tainted with unwarrantable satire, which would tend to subvert that conciliatory spirit which he wishes to see among his brethren of the human race.

This paper will be issued under the patronage of an association of Universalist Ministers. No exertions will be spared by the editor, to make it both instructive and edifying.

CONDITIONS.

"THE SPIRIT OF THE PILGRIMS" will be printed at the Memorial Office, the first and third Wednesdays in each month on fair paper, with new type, in octavo form, of eight pages to each number, with an index at the close of the year, making in all 196 pages to the volume.

The paper will be sent to subscribers at \$1 per year, payable in advance, or \$1 50 at the expiration of the year.

Those who feel disposed to forward the circulation of this religious periodical, by becoming responsible for ten subscribers, shall receive the eleven gratis. Subscriptions to be returned to F. C. Swain by the first of January, 1828, Plymouth, Mass.

NEW HAT-STORE.

LABAN L. MACOMBER, (Opposite McLellan's New Hotel.)

HAS established himself as a Hat Manufacturer, and has constantly on hand, for sale, an assortment of Gentlemen's, Youth's and Children's HATS, cheap for cash, country produce, or approved credit.

The following certificates of Hat manufacturers in the City of Boston and vicinity will show the superior quality of Macomber's Patent Machine Hat bodies.

We, the undersigned, having seen in operation Macomber's Machine for Planking Wool Hat Bodies, are of opinion that the bodies are closed better, are smoother, will hold their stiffening, and finish better than those planked in the usual manner.

JESSE BROWN, Pres't. Boston Hat Manf.
ELISHA VOSE, Treas. Boston Hat Manf.
SAMUEL BARRY, Watertown,
C. L. EMERSON, Newburyport,
JAMES KENT, West Springfield,
MARTIN BATES, Boston,
GEO. BASS, do.

We, the undersigned, having examined the Hat Bodies made by the above Machine, are of opinion that they are better made than those manufactured in the common way.

BRADFORD LINCOLN,
Director of the Boston Hat Manf.
JOHN LONGLEY,
HENRY CLARK,
Finishing Agent of the Boston Hat Manf.

We, the undersigned having made use of Macomber's Machine for Planking Wool Hat Bodies, do hereby certify that the bodies so planked are smoother and closed better than they can be in the usual manner. The laborious part of the work is done by the machine.

HIRAM MORTON,
Foreman of Rob't. Bacon's Hat Factory, Medford.
JOHN WHITE, Methuen.
HIRAM MERRILL, Salem, N. H.

N. B. L. M. hopes, by the strictest attention to business, and the superior quality of his Hats, to merit and obtain a share of public patronage.

Gardiner, Nov. 7, 1827.

NATIONAL READER.

RECENTLY published and for sale by P. SHELDON, Gardiner, the National Reader, a reading book for the higher classes in Schools and Academics, by Rev. J. Pierpont, of Boston, compiler of the highly approved American First Class Book, &c. The National Reader is intended to be in American schools what the English Reader is in the schools of Great Britain, &c. It is extremely well adapted to the purpose for which it is designed, and is rapidly superseding the English Reader. The superintending Committee of schools in Gardiner have directed the use of the National Reader in the schools under their care.

Nov. 23.

A Card.
LABAN TODD,
TAILOR,—HALLOWELL,

RESPECTFULLY informs the public that he continues to make GARMENTS agreeable to the present fashions, in a superior style of workmanship.

Chemical Embrocation,—or

WHITWELL'S

ORIGINAL OPODELDOC.

Treble the strength of the hard kind.

Beware of imitations.

THIS article is now, beyond all dispute, considered by every Physician of extensive practice in the U. States, as the best known external remedy in all cases of Bruises, Sprains, Gout, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chilblains, Chapped Hands, Stings of Insects, Vegetable Poisons, &c.

The use of this celebrated remedy is not confined to the American States. Orders for it are constantly received from South America, the West-Indies, Nova-Scotia, Lower Canada, and in one instance orders were received from England and Russia. In a late letter to the Proprietor, from St. Salvador, the writer observes, "Your opodeldoc begins to be well known and fully appreciated."

Certificates have been received, sufficient to fill a column of text, the only of the first respectability are attached to the directions—among which is one from a Physician of the highest grade in Europe or America.

Pause before you purchase.

No one circumstance can more fully prove the value and great demand for this Medicine, than the numerous servile and contemptible imitations in existence. Some have so closely imitated the stamp and type of the outside wrapper, as to be difficult of detection, except by the omission of the name of the proprietor, as you value Life or limb, be sure to ask for and receive WHITWELL'S opodeldoc only, or you may be most wretchedly imposed upon.

At the same place may be had, the AROMATIC SNUFF, celebrated throughout the American Continent, in cases of Catarrh and Headache, dizziness, Depression of Spirits, Vapors, Dimness of Eye-sight, and all disorders of the head.

From its most fragrant and grateful quality, it is a completely counteracts the effects of a bad atmosphere, and being greatly antiputrescent, is indispensable for all who watch with or visit the sick.

Also, DETERGENT BITTERS, a most excellent article for Jaundice, want of appetite, &c.

Also, JARVIS' BILIOUS PILLS, a cheap and fine Family Medicine.

BOWMAN & PERKINS,
Gardiner, January 5, 1827.

PROSPECTUS

OF A MONTHLY JOURNAL FOR

FARMERS & MECHANICS,

TO BE PUBLISHED IN GARDINER, ME.

And Edited by

EZEKIEL HOLMES, M. D.

Professor of Agriculture, Chemistry, and Natural History, in Gardiner Lyceum.

FARMERS & MECHANICS:—

Permit us to present to you the prospectus of a new periodical publication to be devoted to the promotion of your respective occupations and interests, entitled the NEW-ENGLAND FARMERS' & MECHANICS' JOURNAL. We present it to you not without strong hopes that you will unite heart and hand in its support. Its objects are two fold.

1. To collect the many improvements which you may make in your several employments, to embody them, and to hand them to the world, in a permanent shape.

2. To scatter among you such facts and improvements as are or may be made in other parts of the world, and thus make the labors of others subservient to your own wants.

The advantages of such a publication, will (we trust) be obvious to every one. There is present nothing of the kind published among us.

By a publication of this kind, difficulties might be explained,—doubts confirmed or done away,—and knowledge more extensively diffused among those who most need it. It will also be a means of social intercourse between those who are so distant strangers—a medium of friendly exchange of sentiment, whereby congenial minds and spirits can contribute to the wants, the pleasures and the information of each other.

The work will be published monthly, on good paper, with a fair type, and in an octavo form, and each number will contain 24 pages, a part to be devoted to mechanical subjects, a part to agriculture, and a part to miscellaneous subjects of general utility.

Each number will contain a cut or engraving of some useful machine; those recently invented will be preferred.

If any one have queries to propose,—doubts to solve,—or difficulties to be explained, we will gladly insert them for those to answer who may feel competent.

The Journal will be published at P. Sheldon's office in Gardiner, Maine, and issued at 2 dols. 50 cts. per annum, 2 dols. if paid in advance, and sent to any part of the world to which the mail will convey it.

This, gentlemen, is the plan of our undertaking; shall it go into operation or not? Our object is to disseminate knowledge, let it come from what source it may, and while we seek endeavor to be honest, and give every one his due of credit, we shall also be assiduous in collecting and publishing whatever we think will be pleasing and instructive to our readers.

We shall therefore put in requisition every publication which we can lay hold of.—Newspapers, Magazines, Pamphlets, octavo, quarto or folio must submit to a search or keep out of our way; and such part or parcel will be converted to our use as shall seem unto us good.

Any person procuring five subscribers and becoming responsible for the pay, shall receive one copy gratis.

The first number of the Journal is nearly printed and will be sent to any person wishing to examine the work; and if a sufficient number of subscribers be obtained to warrant a continuance of the publication, the second will be issued in February, and one number regularly each succeeding month.

Persons obtaining signatures are requested to forward them to the editor or publisher by the first of January next.

Gardiner, November, 1827.

OLIVER'S CONVEYANCER.

JUST PUBLISHED,

AND FOR SALE AT THE GARDINER BOOKSTORE

PRACTICAL CONVEYANCING.

A SELECTION of FORMS of General

Utility with notes interspersed. Second

edition. By B. L. OLIVER, Jr.

June 8, 1827.

BOOK AND JOB PRINTING,

EXECUTED in the neatest manner, and with

despatch, at the Intelligencer Office.

TERMS OF THE INTELLIGENCER.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars